

A B R I E F E R E- P L I E O F T H O- M A S V D A L L , G E N T .

To a short M E M O R A N D U M , or shew
of Answere against his Booke Intituled:

*A briefe View of the weake Grounds
of Poperie: by B. C. student
in Diuinicie.*

Chrysost. in Math. Hom. 19.

Qui mendax est, neminem putat verum dicere.

He that is a lyer, thinks no man speakes truth.

Leo Epist. 83. ad Palearstinos.

Ecclesiae nomine armamini et contra Ecclesiam dimicatis.

You arme your selues with the name of the Church,
and yet ye fight against the Church.



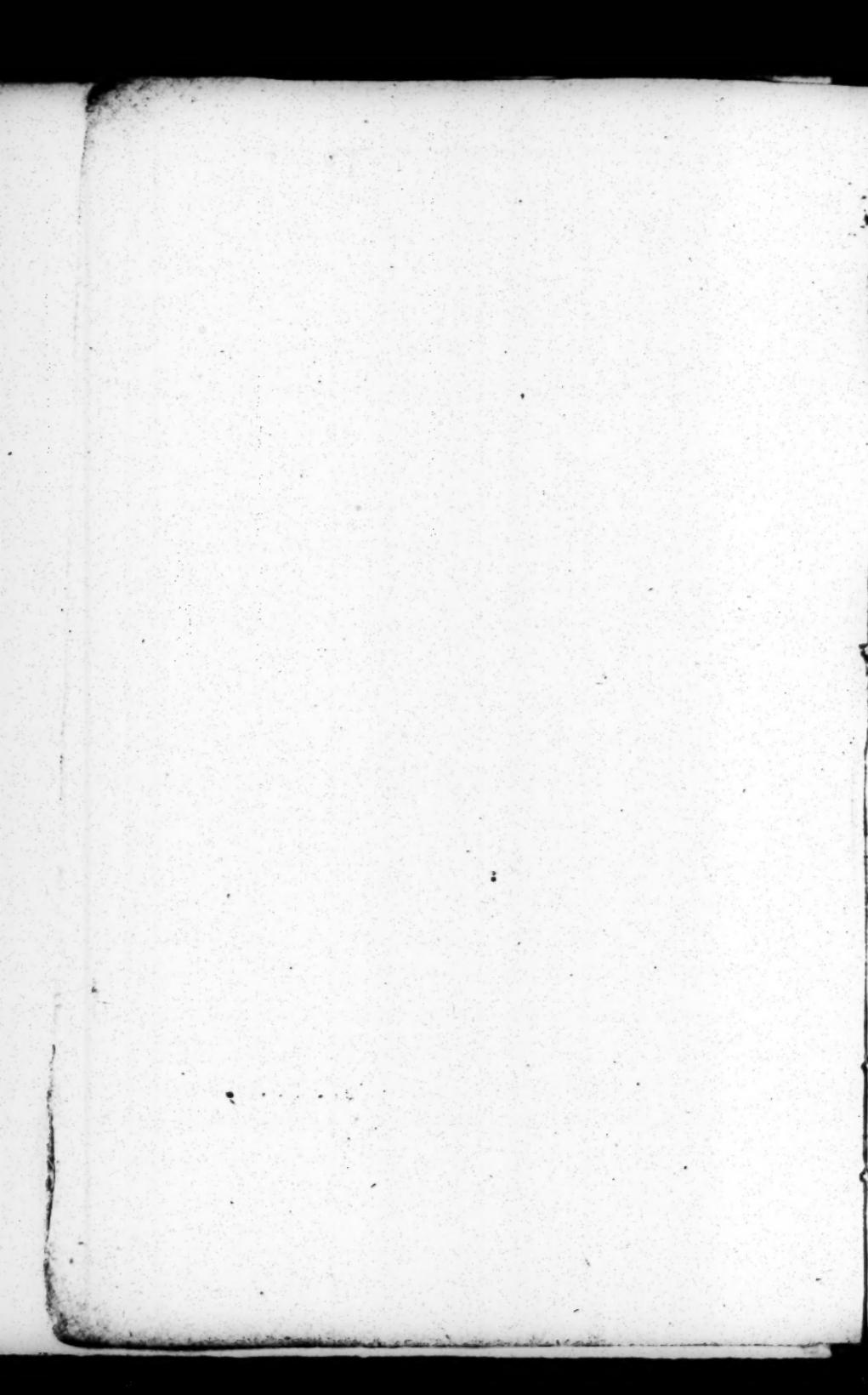
L O N D O N

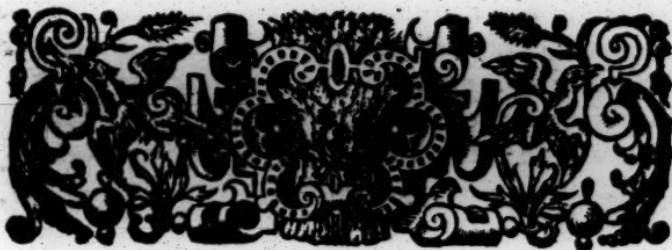
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1609.

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1609





To the Christian Reader.

GOod Reader, It is now more then two yeeres, since I published (for some speciall respects) A little Booke intituled, *A briefe view of the weake grounds of Poperie*. Of late there came to my hands; *A refutation of M.ster Bels Treatise, Intituled, the triall of the new Religion, and a short view of Thomas Rogers untrueths*; with a short Memorandum for T. V. otherwise called Thomas Vdall, by one B.C. Student in Diuinite, as he stileth himselfe: wherein he presents me with *A short sample of such fowle flawes as are in my Booke*, as he suggesteth: *VVhich subiect hee minds heereafter to prosecute with a more full hand*. If his mind chaunge not, Or that the happie newes of my Conuersion, crosse not his desigments. Whereof hee seemes so confident, that in two places of the three last leaues of his Preface (which is all that concernes me, in that Tract) hee boldly affirmes, that hee sees no cause to dispaire of; *If true zeale of trueth, and saving my soule, haue set me a worke*: Which two principall

To the Reader.

motives (with a feruent desire I had, to withdraw some of my best friends from that Egyptian darkenesse of Popish superstition : which to Gods glory is since effected) I doe ingenuously confess, to haue bene the sole and only cause of that small Tract.

But I cannot but maruell, vpon what ground, or hope, this confidence of my conuersion should be so presumed ; (vnlesse it be to gull some of his Popish dependantes with the hope thereof) since in this little , he hath deliuereā, hee hath onely excepted against fise particulars , which he hath selected out of seuerall places in my booke : And yet, if they were all graunted, It nothing impeacheth the summe and substance thetōf; but that it may be notwithstanding sound and good inough : vnlesse in Master B. C. Logique, these be good inferences. *T. V. hath mistaken, or misalleaged some fewe authorities, in his Booke : Ergo, he hath not shewed the weakenesse of the grounds of Popish Religion : Ergo, the Papists are wrongfully charged with blasphemie : Ergo, the Scriptures defended by the Papists are not convinced to bee Apocripha, &c.* But it seemes by Master B. C. proceeding , both with mee and others ; That such is the simplicitie of the Popish vulgar Catholiques, that he assures himselfe, if he can but conuince a few places, among many, to be mistaken , or misalleaged ; it is sufficient to perswade them, that the whole booke is nothing but lies, and vntrueths : Albeit, they must be very simple, That seeing tenne or twelue witnesses produced, eight or ten whereof, prooue the point directly (though two of them faile) will not iudge the truth suffici-

To the Reader.

sufficiently approued : especially if the witnessesse be without exception. And surely he must needes be very well perswaded , either of his owne worthinesse, or of my insufficiency, that doth thus presume of my conuersion, without iustifying his own grounds, or laying open the weakenesse , of those Engines of mine (as he phraseth them) wherewith (he saith) I labour so much to undermine, the impregnable grounds of the Catholique Church : which grounds are so sufficiently battered and beaten downe, by the answere of that learned and Reuerent Minister, Master VVootton, to A.D. Treatise of faith, That it rests not in the power of any Popish Procter, euer to repaire them. But that I may not hold thee too long in so short a subiect , I will truely acquaint thee with such substanciall stuffe, as Master B.C. hath gathered, (as he saith) Either for my spirituall profite, or the commoditie of other , or the common good of both : which shall be set downe verbatim with peculiares answere to every Section; in hope that when hee prosecuteth the laying open of the maladies of my Treatise, (as he tearmeth them) I shall receiueth same equitie from him : that it may appeare what hee answereth, and what hee omits. And for the better vnmasking of that, which he hath excepted against in my booke ; I will endeavour first to deduce my owne reasons, and then his answeres thereunto, into true forme of Sillogisme. That it may be euident to the iudicious, that if all, wherewith am charged, were granted; yet is the summe and substance of my Booke , untouched, or vnanswered. And may not I pray you, his seduced fellowes, glory to haue gotten so stout

To the Reader.

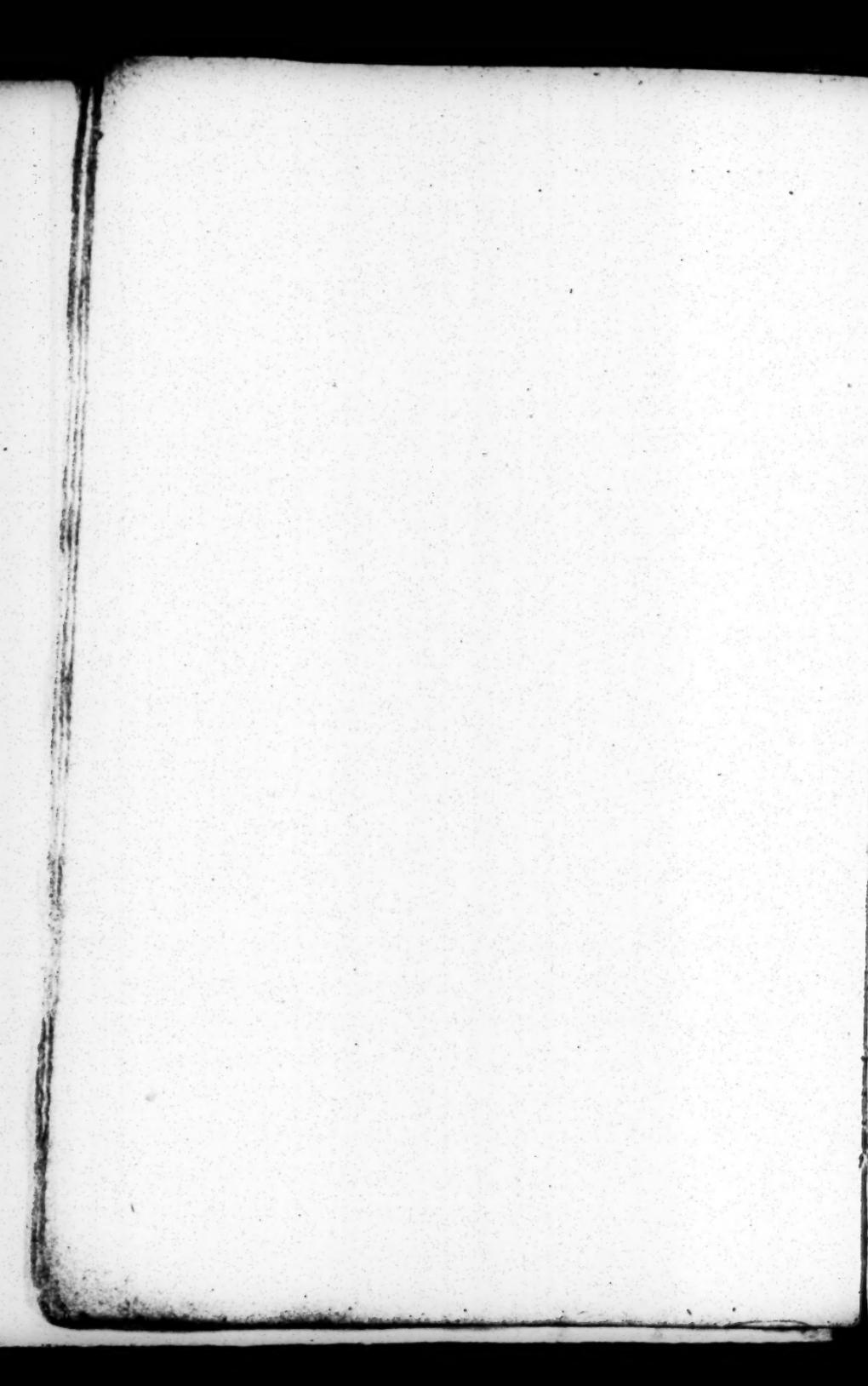
a Champion , that can with such dexteritie dispatch three bookes at once. And is not this sufficient to discredite all T. V. Booke ? No doubt it will stay the languishing desire of many Papists ; that there is now some hope , the grounds of their Religion, shall be particularly defended ; and *Tho. Vdals* Booke wholly confuted : though Doctor *Norris* had it sixe monethes, before it was printed, and said nothing : and that it hath beene now two yeeres, since it was published, and onely fwe poore places of no consequence at all, for the substance, pretended to be falsified. But I had well hoped, that Master *B. C.*, professing himselfe a student in Diuinitie : And an accepter of Master *Bels* Challenge, (with so many and seuerall coniurations ; wherewith *he urgeth, presseth, and prouoketh him to disputation* ;) hauing seene in the Preface of my Booke, with what earnestnesse I had requested ; and by so many seuerall reasons vrged , to haue had my Booke answered : I had well hoped , I say, That Master *B. C.* would , eu'en for the merit of winning soules, And for the greater glory of that Catholique trueth, whereof he so much boasteth ; haue made a full, and perfite answere to the same : And not haue wronged the learning and reputatiōn, we might haue conceiued him to haue had ; with such triuiall exceptions. But no doubt this is sufficient to perswade some of his credulous crew, that the booke is answered. And yet , if I should charge him with the like exceptions, as Master *Bell* doth ; and tell him, *It stands not with the credite of the Catholique cause or Romish Diuines, to answere by patches and peeces* : I must looke to receiue the same answere,

Sect. 18. of
B.C.Preface.

To the Reader.

answer, he hath made to him, in this his Preface to vs all, *That he hopes the good Reader will consider, that as he was not bound to meddle with the Pamphlet at all: So was it at his choice to leaue what he listed, and take what bee pleased; especially making open profession of that course:* An answe no doubt worthy of such a refuter, since children, where they cannot read, skip ouer. And therefore good Reader, thou maist see by this little, what thou must expect hereafter: That when hee hath shewed *the flawes, and maladies of my Treatise*, (as hee supposeth) and disgorged himselfe, of some carping exceptions, against some mistaken questions (if any such happen to occure) The substance of the Booke will stand found and firme, against all the cauelling Champions of the Romish Synagogue. And so wi-
shing them all increase of knowledge
to Gods glory, I bid them
Farewell in
Christ.

Tho. Vdall.





A briefe Replie of Thomas Udall Gentle. to a short Memorandum, or shew of answere, against his Booke, Intituled, A briefe view of the VVake Grounds of Popery, By B. C. student in Diuinitic, according to the order proposed in the Preface.

B. C. Sect. I.

Beeing thus dispatched of Master Rogers: it remaineth to speake a word or two of another Booke, which was not long since sent me, and is Intituled, *A briefe viewe of the weake grounds of Popery*, compiled together by one Master Udall, a lay Gentleman of diuers English Controuertists, as himselfe seemeth to insinuate, and in all

Mat. 8.16.

2 B. C. Cauils against the weaknesse
all probabilitie cannot otherwise bee
thought, and so no maruaile, if the waters
bee not sound, when they were drawen
from corrupt fountaines, and who can
euer looke for a well shapen garment,
made after a crooked measure. *Grapes are*
not gathered of thornes, nor figges of thistles, as
our Sauiour saith : yet doth it so much
please Master Vdall, that hee doth seeme
to take great heart of grace, for that hee
was not answered with that expedition
he expected. The more haste hee ma-
keth, the more he vrgeth his owne dis-
grace, if malice haue set him a worke:
but if it be true zeale of truth, and sauing
his soule as he pretendeth, I despaire not
of his conuersion: wherefore either for
the spirituall profit of himselfe, or the
commoditie of other, or common good
of both, I will now present him with a
short sample of such foule flawes as bee
in his booke, minding afterward with
morefull hand to prosecute that subiect.

T. V.

I T seimes, at the first entrance of Master
B. C. Memorandū, That he would wil-
lingly extenuate the matter of my Booke,
by

by fearing me A lay Gentleman : insinuating to his Popish dependants, That they should not so much weigh what is spoken, as who speaks: though all men of judgement, weigh rather the speech, then the speaker. And so (I hope) will not inquire so much what I am, as what I say. The generall scope and drift of my whole booke may bee thus deduced.

That Religion which hath weake, and uncertaine grounds, cannot bee the true Religion:

But Popish Religion hath weake and uncertaine grounds:

Ergo, Popish Religion cannot bee the true Religion.

The Maior is evident, and the Minor is proved throughout my whole booke, in the Refutation of every particular grounde of Popery. Against my Books Master B. C. reasoneth thus.

That which is drawen from English Controuertists, cannot be sound:

But Master Vdalles Booke is drawen from English Controuertists:

Ergo, Master Vdalles Booke cannot be sound.

How Master B. C. hath quit himselfe
for

4 B.C. Cauils against the weake[n]esse
for the proo[fe] either of his Maior, or Minor,
I leue to the censure of the learned. But
I pray you let me aske you this question:
May not truth bee drawnen from English
Controvercists? What will then become
of Hardings workes, the Rhemes Testa-
ment, Cardinall Allens, Parsons, Ray-
nolds, Bristowes, and your owne, with
many others: Surely if the feathers, you
haue borrowed from Harding, Stapleton,
and others, were pluckt from you; your
whole booke would be as naked, as Elspes
Crow. If I haue take[n] great heart of grace,
for that I was not answered with that ex-
pedition I expected: I may doe so still,
for any answere I haue yet made you:
neither doe I see any cause now to discon-
rage me, since that after almost two yéeres
(meeting with one so sharpe sighted, as your
selfe) I find nothing answered to any pur-
pose. For I truely protest, I see not, (nei-
ther I thinke doe you) What spirituall
profite to my selfe, or what commoditie
to other; or what common good to
both; the short sample of such foule
flawes, as you present me with, should
procure either to other, or to me. But you
mind hereafter (you say) to prosecutethat
subiect.

subiect, with a more full hand: you had
neede; for this is very barren, and emptie.
And if your promises hereafter, prooue no
better, then these supposed slavves, now pre-
sented; you may well chaunge your opin-
ion: And say, you dispaire altogether of
my conuerstion.

B.C. Sect. 2.

IN his Preface to his dearest Cousins,
(whom with poysone lurking vnder su-
gred words he laboureth to inuenome)
hee accuseth vs of open blasphemie a-
gainst the sacred Scriptures: which I
thinke will rather proue a grosse vntruth
on his part, and where is this blasphemie
contained? in a booke as he telleth vs of
Cardinall Cusanus, which is intituled,
*De authoritate, &c. Of the authoritie of the
Church, and Councells, above and against the
Scriptures.* But I beseech him, did he euer
see this booke, which so confidently hee
alleageth? if he hath, then shoulde he haue
done well to haue noted where, that the
Reader also might haue found it, seeing it
is not amongst the three Tomes of his
workes, set out at Basill, <sup>In the yeere
1565.</sup> neither mentio-
ned by Tribemans, who hath diligently
gathe-

In the yeere
1565.

Detection:
lib.5.pag.410.

6 B.C. Caulls against the weakenesse gathered together, the workes of learned writers : nor yet by *Posseninus* who hath lately entreated of the same matter. If he hath not : what indiscretion is it, in so weightie a point, to relie vpon the credit of others. Verily, wold such as read Protestants booke, but vouchsafe sometime to examine the quotations , it were not possible that they could bee so pittifullly deceiued, as they daily be : *Cusansus* is abused, he never wrot any such booke. This vntruth it may bee borrowed from Master *Iewell*, who doth not onely cite that booke , but also (as though hee had knownen it very well) quote very many places out of the same, as hee is charged by Doctor *Harding* : which argueth that out of true bookees hee could haue proued any thing for himselfe, that out of one, which was never written, found so many testimonies to serue his turne. I would not wish Master *Vdall*, to employ his time so badly , as with the touch of his credite , and perill of his owne soule, to retale the vntruths of such grosse Merchants.

T.V.

T. V.

THAT, which you call Poyson, is rather an Antidote against the infection of such poisoned spirits, as yours: But to the matter, it is true, that in the Preface of my booke I haue charged the Papists inst-
ly with blasphemie. The force of my rea-
son there may be thus deduced.

Those, which haue published blasphe-
mies in print against the sacred Scriptures,
haue uttered open blasphemie:

But the Papists haue published blasphe-
mies in print against the sacred Scriptures:

Ergo, the Papists haue uttered open
blasphemie.

The Major is evident, and the Minor is
prooued by Cardinall Cusanus, Sylvester
Prierias, Boniface, the Arch-bishop of
Mentz, Hofius, Eckius, and others. A-
gainst which Master B. C. reasoneth thus.

If Cardinall Cusanus never wrot any
such booke, then there is no such blasphemie:

But Cardinall Cusanus never wrot any
such booke:

Ergo, there is no such blasphemie.

I denie the consequence of the propositi-

8 B. C. Cauils against the weakenelie
on, though Master B. C. would insinuate,
by the question, and answere, That there
had bee no other proose ; to insistie my ac-
cusation, but that of the Cardinals, saying :
But where is this blasphemie conteined ?
In a Booke (as he telleth vs) of Cardinall
Cusanus; which is intituled, *De Authori-
tate, &c.* Of the Authoritie, &c. What ?
In that booke onely ? And not also in diuers
other places, and authoress ? Why are all
those omitted ? Why is this one singled out
of the heard ? Surely, because this seemed
likely to admit some cavill ; they were out of
daunger. But is it a full difference ; whe-
ther the blasphemie be in the Title of the
Booke, or in the booke it selfe ? For albeit,
it were not in the title of the booke (as both
Bishopt Lewell, and Doctor Downam af-
firme it is) yet it is in the booke of his Epis-
tles, as I haue shewed in the Preface :
And to conuince euidently this blasphemie
of the Cardinals I will shew once againe.
The Blasphemie maunteined is, that they
were to receiue the Communion in both
kindes, according to the Scriptures : a-
gainst which the Cardinall, opposeth him-
selfe, in diuers places of his Epistles, and
for the iustifying of his assertion, he urgeth
these

these words, as I have set them downe in
the Prefare. It is no marvel (saith he)
though the practise of the Church, ex- Nicola.Cu-
pound the Scriptures, at one time one sa.ad Bo-
way, and at another time another way; hem.Epist.ij
For the vnderstanding or sense of the
Scriptures runneth with the practise,
and that sense agreeing with the practise
is the quickning spirit; And a little after he
concludes, And therefore the Scriptures
follow the Church, but contrariwise the
Church followeth not the Scriptures.
Now that, which precedes in authoritie, is
above that which followes: and so the
Church, by their divinity, is ascribed to be
above the Scriptures. And if the Church
follow not the Scriptures, it is evident (if
God, and his word be both one) That he,
that is not with the Scripture is against it.
And so the matter of the Epistle is all one
with that title of the authoritie of the
Church and Council, above and against
the Scriptures, though the Epistle it selfe
be not so intituled.

And that you may know this opinion of
blasphemy, is not peculiar to the Cardi-
nall, or to one Papist onely: Eckius in his
Enchiridion of the authoritie of the

Church, Answ. the third, hath set down, that this position: The Scripture is greater then the authoritie of the Church is to bee reputed amongst hereticall assertions , and that the contrary proposition is Catholique. And this blasphemie of theirs is so generall, that you shall find this sentence often inser-
ted in the Common Law. The Chatch
is aboue the Scriptures.

The other place of the Cardinals there noted, is this: His is the judgement, (saith he) of all them that thinke rightly ; that they found the authoritie , and vnder-
standing of the Scriptures in the allow-
ance of the Church; and not contrariwise
lay the foundation of the Church in the
authoritie of the Scriptures. Now if this
bee sound ditinutie ; then may your proud
Clergie , assume unto themselves to bee
Lords of the Scriptures. For how directly
so ever the Scriptures be against them (as
in this instance of the communion to be had
in both kinds, it is most directly) they may
give it what sense they list : yea expound it
to day, after one fashion; and to morrow af-
ter another, as shall please the Pope , and
his Clergie : Which can no way agree with
the spirit of God ; who is always one and
the

Ad Bohem.
Epist. 2.

the same. And if this conuince not the Cardinals blasphemie : See the 3. Epistle of the same booke pag. 838. Where hee saith, When the Church chaungeith her iudgement, God also chaungeth his.

But admet I had failed in this proofoe : yet had the other testimonies bene sufficient, to approoue the truth of my accusation : if these and such like may iustly be termed

blasphemies. (a) That indulgences are warranted vnto vs, not by the authoritie of the Scriptures, but by the authoritie of the Church, and Pope of Rome ; which is greater. (b) That they rather desire the ancient institution of Christian Religion from the Pope, then from the holy Scripture. (c) That the Scripture is not au-

a Sylvest.
Prior, cont.
Luther con.
clusiones de
potest. Pap.

b Dist. 40. C.
Si P. pa.

c Eckius de
Eccles.

thenticall, but by the authoritie of the Church : (d) That the Pope may change the holy Gospell, &c. (e) That the Scripture, without the authority of the church, is of no better worth then Esopes Fables.

d Henric. Ma-
gistr. Sacr. Pa-
titi Romæ

e Vid. Kemp-
nit. exam. part. 1. pag.

And because I will bee as charitable to Master B. C. and as full of good wishes though I haue no hepe of his conversion) as he is to me : I coulde wish, that he would not imploy his time so badly, as to colour or iustifie such open, and palpable blasphemie.

12 B.C. Caues against the weakenesse
And surely, would such as read both Popish,
and protestants booke, Trie the spirits,
whether they be of God or no; would not
the Popish priests prohibite the reading of
our booke: would the Papists therin hold
any indifferencie; it were not possible, that
they could be so seduced with Popery.

B.C. Sect. 3.

In his fourth page, thus he writeth. Yea
Arias Montanus a chiefe Papist, in his
Hebrew Bible, writeth in the forefront
and principall leafe of the booke. There
are addded (saith he) in this edition, the
booke written in Greeke, which the Ca-
sholike Church following the Canon of
the Hebrews reckneth amongst the Apo-
crypha. The true sense of Arias Montanus
words is corrupted, either by Master Vdall,
or some other, from whom he had them, by foy-
sing in divers of their owne. That learned man

Antwerp ex officina Christi Steph. Plant.
1584. in the edition of the Hebrew Bible, with the
Latin interlineall interpretation, in the Title
page saith. There are adioyned to this e-
dition, the booke written in Greeke,
which are called Apocrypha. Hee saith
not, they bee Apocrypha: but that they are so
called

called by some, that is the Jewes, who exclude them from their Hebrew Canon, which he had there set forth. That other addition, viz. which the Catholike Church following the Canon of the Hebrewes reckoneth amongst the (Apocrypha) upon which the force of his charge dependeth, are not in Arias Montanus: where Master Vdall had them, himselfe best knoweth.

T. V.

It is true, that in the fourth page I have shewed, how the Papists dissent from the Fathers both auncient and moderne. The reason there may thus be deduced.

That Church, which dissenteth from the Fathers, both antient, and moderne; touching the Canonical, and Apocryphall Scriptures, cannot truly boast of their agreement with them in all points:

But the Papist Church dissenteth from the Fathers, both ancient, and moderne, touching the Canonical, and Apocryphall Scriptures:

Ergo, the Papist Church cannot truly boast of their agreement with them in all points.

The Maloz is plaine in it selfe; and the

(a) Hier. in **Minor** is proued by these testimonies, (a) **Hier.**
 prol. galca. & **Rufinus**, (c) **Cyrill of Hierusalem**,
 epist. ad Pauli. et in praef. (d) **Athanasius**, (e) **Nazianzen**, (f) **E-**
 lib. Reg. et in **piphanius**, (g) **Cyprian**, (h) **Damascenus**,
 praef. prolo. (i) **Hugo de Sanct. victor**. (k) **Radulphus**
Salom. (l) **Lyra**, (m) **Hugo Cardinalis**. And
 (b) **Rufus** in his **expo. upon the Cr. ede.** (n) **Arias Montanus**, Against which **Master B. C.** reasoneth thus:
 (c) **Cyril. of Hieru.** in the 4. of his **Catachis.** (d) **Athan.** in **Synop. Salu. Scipit.**
 (e) **Nazianz.** in **carninib.** (f) **Epipha.** de mensu. et pond. (g) **Cypr.**
 upon the **Creede.** (h) **Davat.** 49. (i) **Hugo. de Sanct. vult. de Sac.**
 in prolog. lib. I. cap. 7. (k) **Radul.** in **Lentit.** lib. 14. cap. 1. (l) **Lyr.**
 in pro. in lib. **Apoc.** (m) **Hugo Car. in pr. Iosua.** (n) **Arias in his Hebrew Bible.**

If Arius Montanus be corrupted by **M. Vdall**, or some other, from whom hee had them, by syfting in words of their owne, upon which the force of the charge dependeth, then is **Master Vdall**, or some other, from whence he had them, proued to be corrupters; and those **Scriptures**, which wee defend to be **Canonickall**, are not conuinced to be **Apocryphall**.

But the Antecedent is true.

Ergo, the Consequent.

I denie the consequence of the proposition because if this place had bene misalteaged; yet had that, whch I intended, bene suffici-
 ently

ently convinced by the testimonies of the other fathers and writers, which I alleged. And is not this a substantiall argument, for such a disputant as Master B. C. would bee presumed to bee, by his many, and severall Coniurings, Adiuringes, and exorcismes of M. Bellis disputation? But, if hee run the untruth, and corruption be justly retur ned vpon himselfe; with what countenance will hee looke vpon his followers, when it may happily come to their knowledge, That he, that is the Counter challenger, & common taxer of others, shall be found guilty of that crime, whicke he obiects to others. Would God that lay Papists would make tryall of their teachers sinceritie, whereof they brag so much, by accusing others. But to cleare my selfe from this corruption; let the Reader see the same Hebrewe Bible which is noted by Master B. C. a 534. and he shall find the words as I have alleged them, truely deliuered; which for his better satisfaction, I will set downe in Latin, least bee except against the translation. The words be these, Accesserunt, & huic editioni, libri Graec Scripti, quos Ecclesia orthodoxa, Hebraeorum Canonem secuta, inter Apocry phos recenset. There are added (saith hee)

Prefat. Sect.
18. of his
booke.

16 B. C. Cauiſ against the weakeſſe
to this edition the bookeſ written in
Greeke, which the Catholike Church,
following the Canon of the Hebrewes,
receiueth amongst the Apocrypha.
Thus you ſee I haue provoked that, whereon
you conſolle the force of my charge depen-
deth; and therefore, by your owne confelli-
on thofe Scriptureſ which the Protestants
releſt, are approv'd to be Apocrypha. But
for that I am a lay Gentleman, and Maſter
B. C. A ſtudent in Diuinitie, I may not v-
lurpe that ſpeech of his, and tell him; That
if he looked into the originals, hee could
not retaile the vntrueth of ſuch groſſe
Merchants.

B. C. Sect. 4.

IN the firſt page, he writeth thus. The Coun-
cell of Laodicea, affured by a generall
Council of Trullo, did ſet downe the
ſame Canon of the Scriptureſ, which
both the old Church had, & our Church
holdereth: and commaundeth. Ne-
liqui, &c. That none beſides bee read,
and receiued into authoritie. How many
thingſ of note, are comprifed in theſe fewe lineſ
againſt Maſter Vdall. First beſemeth great-
ly ignoranſe theſe two Councils, which yet
Can. 59.

is but a copy of his countenance, so delude the ignorant Reader, for I doe not thinke that hee will stand either to the one or other, though content he is, to presse v: with their authoritie. For example, the Councell of Laodicea, commandeth Can.48. Crisme to bee received after Baptisme: Can.50. and that the fast of Lent be obserued: neither of which, I am sure, pleaseth Master Vdall. Likewise the Councell of Constantinople holden in Trullo alloweth of images, and their veneration, when it calleth them, imagines venerabiles, venerable images, which I make no doubt, nothing pleaseth his taste. The same Can.82. Councell forbiddeth Bishops, Priests, Deacons, Can 6. and Subdeacons, to marry wives after taking Can. 58. of Orders: and commandeth Bishops not to dwell with their wives, which they married before they entred into the higher Orders of the Clergy: which severitie of theirs must viterly dislike him, as being in his opinion, contrary to the word of God.

T. V.

IT is true that in the first page, I haue alledged the Councell of Laodicea allowed by a generall Councell of Constantinople in Trullo, for the prooife of that Canon of the Scriptures, which is in question betweene

18 B.C. Cauels against the weal enesse
betweene the Papists and vs; The force of
my reason there, may be thus deduced.

The Canon of the Scriptures, which is
set downe by a particular Councell, allowed
by a generall Council, is to be held as good
and sufficient:

But the Canon of the Scriptures ap-
proved by the Church of England, is set
downe by a particular Councell, allowed by
a generall Council:

Ergo, the Canon of the Scriptures ap-
proved by the Church of England, is to bee
held as good and sufficient.

The Major is proved by all those Pa-
pists, that preferre the Councell before the
Pope; for till late dayes there was no con-
troversie hereof.

The Minor is proved by the words of the
Councell set downe by me, as M.B.C. re-
lates them: Wherin many things of note
(as he saith) are comprised against mee,
which notes of his I will handle particu-
larly.

The force of his reason in this Section,
lies thus.

If the Councell of Laodicea, and the ge-
nerall Councell of Constantinople in
Trullo doe hold diuers thinges as Chrysme,
and

and that **Priesters** should not marry after ordination, &c. which Master Vdal dislikes: then is it but a coppie of Master Vdals countenance to delude the ignorant, to seeme to reverence those Councells by pressing vs with their authority.

But the antecedent is true.

Ergo, the consequent.

If I would trifle as Master B. C. doth, I could tell him, that it followeth in the same 8. Canon, that if those, which will be of the Clergie, will marry before ordinati-
on they may. And in the 13. Canon, that they may not bee separated from their wiues, nor deprivued of the use of them: and that those, which vnder pretext of pietie, expell their wiues, are to be excommunicated: all which I am sure pleaseith not Ma-
ster B. C. chasse eares. But could any man, that professeth himselfe a Student in Diaminitie, reason thus impertinently; if hee were not perswaded, that any thing would passe so currant amongst the seduced Papistes: and can any man be ignorant, that hath read my booke; that the whole scope, and drift thereof, tendis to shew the weake-
nesse of the Grounds of Poperie: of which, that of Councells, is helde a chisele one
with

20 B. C. Caulls against the weakenesse
with them. For howsooner the controuersie
amongst themselves ; Whether the Pope
be aboue the Councell, or the Councell
aboue the Pope : Or whether Councells
should be confirmed by the Pope, or not
confirmed ; be not yet determined : yet we
professe to reverence Councells nosfarther,
then their doctrine is consonant, and agree-
able to the Scriptures : according to the
opinion of that famous clarke Saint Austin
who writing against Maximinus long be-
fore this new Popery was hatched, saith

Cont. Max. thus: But neither ought I to produce the
lib.3.ca. 14. Councell of Nice, nor you the Councell
of Ariminum for a preuidice ; for neither
am I tyed to the authoritie of this, nor
you to the authoritie of that ; but let
matter with matter, cause with cause, rea-
son with reason ; contend by the autho-
ritie of the Scriptures, not proper to any,
but indifferent witnessies to both partes.
You see heare, and may in diuers other pla-
ces of my booke, what opinion S. Austin
had of Councells, that would not have his
aduersary tyed, to the authoritie of the great
Councell of Nice ; comparable to which no
Councell was ever yet, since the Apostles.
But if I had failed in this proofe, yet was

the

the matter there intended sufficiently proued by other testimonies; which you acknowledge to bee your owne grounds. Neither was it urged to delude the ignorant, as you either ignorantly or maliciously affirme but rather to shew, how you varie both from Fathers and Councells, when they make against you.

Greg. Tom.
3. pag. 291.

B. C. Sect. 5.

Secondly this Councell of Constantino-
ple in Trullo is of no authoritie, as in
which the Pope neither by himselfe, nor
by his Legates, was present, and Pope *Sergius*, who then liued, did disanull that erraticall Synode, as venerable *Bede* wri-
teth: with what conscience then can Ma-
ster *Vdall* call that a generall Councell,
and vrge the authoritie therof as authen-
ticall: when as not onely we, but also the
Protestants vtterly reiect it, albeit in this
point, we for our parts see no cause to re-
fuse it. Thirdly true it is not, that the
Councell of Laodicea setteth downe the
same Canon of the Scriptures, which the
Church of England alloweth: for the *Apo-*
calypse or *Reuelation of Saint John* is o-
mitted. Fourthly, this Councell forbids
deth

*Lib. de sex
statibus
In Iustiniano.*

22 B. C. Cauels against the weakenesse
deth the reading of others, not there ex-
preſed : yet the Church of *England* rea-
deth the histories of *Iudith*, and *Tobie* in
their publike assemblies : which Master
Vdall I suppose, will hardly shew, how it
agreeth with the decree of that Councel.
Fiftly he hath corrupted the Councell by
adding somewhat of his owne : for these
words : *and received into authoritie* bee not
there found. Would any euer haue
thought, that so many things, could haue
bene noted against him, in so small a sen-
tence? If Master *Vdall* hath viewed the o-
riginall, hardly can he bee excused from
malice : if hee hath not, let him beshrew
their fingers, vpon whose credite, hee
committed them to writing.

T. V.

In this first Section, Master B. C. hath
shewed great store of small knowledge; by
telling how many things of note, Are com-
prised in these few lines against me: For
if these notes, conuince him of much weak-
nesse to handle controversies; then may his
Popish dependants wish: that he had answere-
red with silence, as Doctor *Norris* did before
him: least his too much haste further his
owne

owne disgrace: If I may returne his owne words. But let vs examine the particulars.

In the first note, the reasonies thus.
All Councells, that are of authoritie,
must haue the Pope, or his Legates pre-
sent:

But this Councell had neither the Pope
nor his Legates present:

Ergo, this Councell is of no authoritie.

I denie the Maior, soz I hope Master
B. C. being so great a disputant, will not
still begge the question. And we may well
hold this position, A noueltie of Poperie:
vnlesse Master B. C. can shew vs (which
neuer any yet did) some testimonies of the
ancient Fathers, that are not counterfeitt;
that eyr wrote or taught this doctrine.

Besides master B. C. cannot be ignorant:

* That the auncient and first Councells, * Sciendū
were neither called by the Pope: nor bee, est quod in
either by himselfe, or his Legates, præsident
therein. And in the second generall Coun- vniuersali-
vbi imperatores interfuerunt, & non Papa, semper inuenio
imperatores & iudices suos, cum senatu, primatum habuisse,
& officium præsidentiæ per interlocutiones, & ex consensu
Synodi, conclusiones & iudicium fecisse, & non inuenitur
instantia in octo concilijs, preterquam in tertia actione
concilij Chalcedonensis. Cusan. lib.3. cap. 16. de concord. Ca-
thol. Cap. 19.

De cont.
li.z.ca.14.

24 B. C. Cauels against the weakenesse
cell holden at Constantinople, Bellarmino
confesseth, that the Pope was neither there
in person, nor by his Legates ; and also hee
saith, that Petrus de Aliaco, and Cusanus,
both Cardinals, Gerson, Almain, Antoni-
nus, Tostatus, and many others held, That
the Counsell is aboue the Pope. And the
same hath also beeene decreed in the threē ge-
nerall Councils of Pisa, Constance, and
Basill ; and as yet the contrary was never
decreed : as Doctor Whittaker sheweth in
the first question of his Tract of Councils,
and as Bellarmino confesseth . the question
remaineth amongst the Catholiques to this
day. With what Schollership or conse-
ience then can Master B. C. conclude the
Counsell to be of no authozitte, because nei-
ther the Pope , nor his Legates were pre-
sent. And if Master B. C. be so well read in
controversies, as it shoud seeme : then can
he not chuse but speake against his owne
knowledge : for he cannot be ignorant, that
many Popes haue cited these Canons, since
it appeares even by our aduersaries ; that
these Canons were in times past held for
the Canons of the sixt Synode: And Gratia-
ne often cites them in his decrees, & alwayes
calls them Canons of the sixt Synode. And

In

In Gratian dist. 16. cap. 6. Adrian the Pope saith, Sextam Synodum sacratam cum omnibus suis Canonibus recipio; I receive the sixth holy Synode with all the Canons thereof. And though Canus say, That this Councell made no Canons, yet the same is openly refuted in Gratian. And Innocent in his Tract of the age, and quic-
kle of those to be ordered, citeth one of these Canons, & calleth it a Canon of the 6. Synode. And the same also Gratian citeth dist. 3. 2. cap. Si quis. And Pope Adrian the first in the Epistle to Tarasius, which is extant in the second action of the seventh Synode openly confirmes it. And though Bellarmino answere, that Adrian onely recitateth the sentence of Tarasius, and refuteth not, because it was profitable to the question then handled; yet doth Pope Adrian use these words, In sexto Sinodi Diuine, & le-
galiter predicatis Canonibus. In the Ca-
nons of the sixth Synode, holily and lawfully pub-
lished. And the Popes Legates demanded of the sacred Synode, whether they re-
ceived the letters of the most holy Pope
or no? The sacred Synode answered, we
follow, receive & approue them. And what
other thing is this but to confirme the Ca-
nons

26 B.C. Casils against the weakenesse
nons of the sixt Synode: Neither is it any
strange matter for one Pope and a Coun-
cell to condemne the decrees of another
Pope and Councell; As I have shewed
in my booke, pag. 8. 59. Of Pope Stephan
and Pope John.

And thus much for the first note.

The reason of his second note lies thus.
If Venerable Bede saith, that the Pope
did disanull that erraticall Synode: then
cannot Master Vdall with conscience call
it a generall Councell, and urge the auth-
orite thereof as authenticall:

But the antecedent is true:

Ergo, the consequent.

I denie the consequence, and demand
of Master B. C. why I may not with as
good a conscience as Bellarmine, and divers
Popes and Papists before alledged, call it a
generall Councell: so, Bellarmine reckons
this Councell amongst those generall
Councels, which are partly approued, part-
ly reprobred.

And Caranza that gathered the summe
of the Councils, sheweth immediatly before
the Canons, that nine Canons, of the same
Synode were rejected as bastards, and
that these 102. Canons were not as yet for-
saken

saken and cast off. And though many hold that this Councell made no Canons, yet a Councell made them with credit of a generall Councell. And the next generall Councell did confirme them. Conc. Nic. 2. cap. 1. And Caranza sheweth that the Canons were made in supplie of the other two Councils that wanted, and therfore it was not numbered as the first; but called Quini Sexta; because it supplied that which was wanting to the first and first. And yet hee calls it a generall Councell. Now could any man of M. B. C. learning vpon Bedes authoritie, vrge such consequents against all these pretences before alleged.

And for my vrging it as Authentickall, I haue shewed before how farre we receive the authority of generall Councils; and the reason why I vrged it. But I pray you master B.C. is this a Maxime in your Diciturite: That whatsoeuer any ancient Father hath said, is to be beleued? Surely, Saint Austin was of another mind. For he challengeth to himselfe a libertie to iudge, In quorumlibet hominum scriptis, *In the De natur. & writings of all men whatsoever*, And addeth this reason, because I doe consent without any stay to the Canonicall Scrip-

Prefat. Sy-
nod. Trul.
ad Iustini.

gra.contr.
pelag.ca.61.
Ibidem:

Cont. Faust tures onely, The rest must be read as bee
 lib.11. ca.5. teacheth, Non cum credendi necessitate,
 sed cum iudicandi libertate, Not with a ne-
 cessarie to believe them, but with a libertie to
 Epist.48. judge them. And must bee distinguisched
 de Peccat. from the authoritie of the Canon, For
 Merit.& Re- that the authoritie of the sacred Scrip-
 miss.l.i.c.22 tures can neither deceiue nor be decei-
 Cont. Cres- ued. And by those booke we may freely
 con. lib.2. judge of other writings, both of Christi-
 cap.3. ans and Infidels. And thus much for the
 second note.

The reason of the third note lies thus.

If the Revelation of Saint John be o-
 mitted by the Councell of Laodicea, then
 doth not the Councell set downe the same
 Canon of the Scriptures, which the Church
 of England alloweth :

But the antecedent is true :
 Ergo, the consequent.

Master B. C. would faine finde a knot in
 a rush, so much doth it please his cauelling &
 caruyng spirit. For if he had obserued in the
 third page of my Booke, that the answere
 which I there set downe, in the name of
 the Protestant torcheth onely the hookes,
 which are in question beeweene vs, bee
 might haue found, that the profe I there
 brought

brought, was touching the Hebrew Canon of the old Testament. Whereof I might truly say, that this Councell setteth downe the same Canon of the Scriptures, which both the old Church had, and our Church doth hold: for reprove whereof, the omitting of the Revelation by the Councell of Laodicea (which was not in question) was impertinently alleaged by you. And thus much for the third note.

The reason of his fourth note lies thus.

If the Councell forbids the reading of other bookees not there expressed: then Master Vdall can hardly shew how the Church of England, reading the history of Judith and Tobie in their publique assemblies, agreeeth with the decree of that Councell:

But the antecedent is true:

Ergo, the consequent.

Is not this substantiall fasse, and worthy of Master B. C. learning? What if I could not shew this? What inconuenience were it to the Church of England; or what aduantageith it my adversary? Doth any of us acknowledge, that the Church of England, is bound to follow the deccrees of councells in all things? Blash them for shame to reason thus idly; yet we say with S. He-

See the 4. rom. That the Church readeth those page of my booke, but receiueth them not amongst booke.

Hierom. p.r.e.-fa.in lib. So-lom.Rufin. in expos. Symb. apud Cyprian the Canonicall Scriptures : And that they are read for instruction of manners , but not alleaged for confirmation of doctrine. But it seemes Master B. C. was much pressed by some of his followers to answere my booke : And therfore to give them some satisfaction , he would say somewhat, though it were to little purpose.

And thus much for the fourth note.

The reason of his fist note lieth thus.

If these words (And received into authoritie) be not to be found in that Council: then M. Vdall hath corrupted the Councell by adding some thing of his owne :

But the Antecedent is true :

Ergo, the consequent.

To this I answere , that those words are found in the Councell; and therefore Master Vdall is slaunderously charged by Master B. C. The words are these , Que autem oporteat legi, & in autoritate recipi, hec sunt. Those Booke which must be read and received into authoritie, are these. From which thus I dispute, those booke, which are to bee received into authoritie, are those set downe by the Councell :

But

**But the bookeſ we call Apocrypha, are
not there ſet downe by the Councell:**

Ergo, thole bookeſ, which we call Apo-
crypha, are not to be received into authori-
tie.

Now, that I may pay M. B. C. in his
owne coime, how many of theſe his wro-
thie notes, may be returned him; for having
neither truth, nor Schollerſhip; as the vi-
ſing that ſilly blift of wrangling Sophiſters;
to take that for graunted, which hee ſhould
haue proued: The weakeſſe of his con-
ſequence: the charging me to vſe the teſti-
monie of the Councell, for the Canon of the
Newe Testament, which he knew I applied
to the old Testament: the vrging of imperti-
nent reaſons without end, or purpose: and
the charging me with corrupting the Coun-
cell, when the ſame wordes are there ſounde:
would any man haue thought, that he, that
takes upon him to be a Cenurer of others,
ſhould haue bene ſuffiſantly conuincid, of ſo ma-
ny groſſe ouerſights before alleaged?

B.C. Sect. 6.

In the ſame firſt page, he maketh vs to
allow the fourth booke of *Esdras* moſt
vnaſtruly, and that contrary to his owne
C 4 know-

32 B. C. Caulls against the weakenesse
knowledge , when as in the second
page he confesseth, that we account both
the third and fourth of *Esdras* for Apo-
crypha.

T. V.

I \oplus the same page , (from whence you
take this exception) my wordes are
these , I omitte many severall con-
tradictions , in all or moste of the
bookes, which we reiect, and they allow,
wherby they may be conuinced , not to
be written by the spirit of God , which is
alwayes one, and the same. See the 4. of
Esdras 10. 20. and 2. *Maccab.* 2. 4. and
1. *Mac.* 1. 6. and 8. touching *Antiochus*.
My reason here may be thus deduced.

Those bookes , which imply contradic-
tion in themselves, cannot come from the
spirit of God , who is alwayes one and the
same:

But all, or most of the bookes, which we
reject , and they allow, implice contradiction
in themselves :

Ergo, all or most of the bookes , which
we reiect , and they allow, cannot come
from the spirit of God , who is alwayes one
and the same.

The Major is evident, and the Minor is,
in

in part thus pronounced: and may more largely hereafter, if occasion be offered, Antiochus is said, in the first booke of Maccabees ca. 6. to die in Babylon for griefe of the good successe of the Jewes: and in the 2. booke cap. 1. Antiochus was, with the rest of the Shoulders, slaine in the Temple of Nanea; and his head cut off, and thrown soorth. And in the ninth chapter, That hee died a miserable death in a strange Country amongst the mountaines, against which Master B. C. reasoneth thus.

He that makes vs to allow and disallow one and the same booke, speaks untruly contrary to his knowledge:

But T. V. in his fist page, makes vs allow the fourth booke of Esdras, which in the second page, hee confesseth, wee disallow:

Ergo, T. V. speaks untruly, contrarie to his owne knowledge.

You here charge me with the right nature of a lie, though you pretend, you would not haue the quarrell of God prosecuted like the quarrels of the world: but you haue inbred your tongue to such iniuridest tearmes; that you cannot much taue me, if I haue beeene moze sharpe, then I purposed.

But

But I denie your Minor, and if you can, withall your Schollershippe (out of my wordes, which I have set downe of purpose) convince me either of untruth, or contradiction: I will acknowledge you to haue more learning, then you haue yet shewed in your booke. All, that I might haue bene charged with, was the misquoting of the Chapters, and the bidding you see the fourth of Esdras: which being received by both, can not sit your canelling spirit to simply any contradiction or untruth in my wordes: but you are fitter to canell, then to answeare the reason there brought: and yet this place must make vp the number; but I pitte your necessitie.

B.C. Sect.7.

*Lib.1.de Con.
cil.cap.6.and
not lib.10.
cap.60. as
M. Vdall
quoteth it.*

Page, 51. To encruat the force of generall couccels thus he writeth. Bellar. reiecteth wholy seauen generall Councells. That learned Prelate is iniuriously intreated, for who would not thinke, that Master Vdall spake of lawfull and true generall Councells, as though such were reiected by Bellarmine, which is nothing so: for he speaketh of certaine detestable conuenticles, assembled by the Arians and other like perfidious heretikes, which they called

called generall, *Primum generale*, &c. The first Generall Councell (saith Bellarmine) in the opinion of the Arrians, which is rejected, is the Councell of Antioch, &c. If these bee detested by Protestants also for vplawfull and wicked, why is Cardinall Bellarmine singled out as though hee alone refused them: or the matter so cunningly deliuered, as though they were reverenced by Master Udall and Protestants for lawfull generall Councils ? This is not to deale sincerely, and to seeke truth with a pure and vpright heart, vnlesse hee bee so carelesse, as to receiue all vpon the report of others, which yet cannot wholly bee excused.

T. V.

In the 51. page, my reason lies thus.

If Papists reject generall Councils,
we may reject them :

But Papists reject generall Councils:
Ergo, we may reject them.

The Minot is prooven in the 50. 51.
page, &c. by Andradius, Bellarmine, Pighius,
and Pope Leo. Against which Master B. C. reasoneth thus.

If those Councils rejected by Bellar-
mine

36 B.C. Cauils against the weakenesse
mine, were the vnlawfull conuenticles of
the Arians, and no other : and such as the
Protestants helpe vnlawfull and wicked
Councells ; Then is that learned Prelate
fatiuously dealt with by Master Vdall, to
eneruate the force of generall Councells :
which is not to seeke the truthe with an up-
right heart :

But the Antecedent is true :

Ergo, the Consequent.

I denie the Minor, for Bellarmine in the
same Section reiectes the Councell of Con-
stantinople and Chalcedon, as (no doubt)
he doth diuers other Councells, that have
resisted the Bishop of Rome. But doe not
I charge Bellarmine truly with the reiecti-
on of seven generall Councells? But you will
say these were no lawfull Councells : Why
so? you must now runne to your old shitt,
and say, because they were not confirmed
by the Pope. And yet Liberius the Pope
subscribing to the heresie of the Arians (as
S. Hierom saith) no doubt confirmed some
of them. But you wil say, These were wic-
ked, and detestable Conuenticles : so say
the Protestants. But what makes them
detestable? not the want of confirmation
(for then this doctrine was not deempt of)

Damasus in
pontificuli.
vide Fulk.
Rhem. Test.
A&T. 15. Sect

7.

but

but their corruption in doctrine. For many Councils lawfully called, and lawfull and generall Councils, and such as Popes haue confirmed; haue broached many unsound doctrines, as I haue given some particular instances in my booke: and shall give more, as occasion shall be offered. Which yet I will confirme by a learned Papist, (equall with Master B. C. in learning, and iudgement) as I haue cited him in my booke.

Pighius saith, it is certaine, that not onely these Councils of Constance and Basill, which we now disprove, haue shame-
fully and absurdly erred, but also many others. And agayne, we find, that generall Councells, euен of holy Fathers, haue erred in decrees of faith: for example of generall Councils, The Councell of Ari-
minum, vniuersall no doubt; and also the Councell of Ephesus, and that like-
wise vniuersall: these I say are witnessesse, that euен generall Councells and those lawfully gathered, may erre. You see Master B. C. That Pighius, no partiall wit-
nesse for vs, calleth some of those Councils lawfull, and generall, whiche Bellarmine re-
jects: and likewise he rejecteth the Councils of Constance and Basill: wherein (no
doubt)

Pighius
Hierar. Ec-
cle.lib.6.ca.
4. & 5. & 13.

38 B. C. Caulls against the weakenesse
doubt) Bellarmine agrees with him, in that
point, where those Councils preferre the
Councell before the Pope.

And yet Pope Martin the first, in the last
Session of the Councell of Constance appro-
ueth in his Bul all those decrees, which were
made by this Councell in matters of faith, &
prayseth and confirmeth them. And so, the
Councell of Basill, The Divines of Paris
prayse and defend the authoritie thereof a-
gainst Leo the tenth, and their commenda-
tion and defence thereof is extant in print.

And if Master B. C. sinceritie were such,
as he pretends, he could not be ignorant, that
Papists haue recited those Councils,
which cannot be denied to be both lawfull,
and generall. And if the vrtruths, you haue
objected against Master Bell, and Master
Rogers, be no better provied, you haue blot-
ted much paper, to little purpose. For what
are these exceptionis against my booke, but
a ridiculous biting at the keele, When you
are wounded at the heart?

B. C. Sect. 8.

THus much shall serue at this time, for
by Gods assistance, I intend here-
after more to lay open the manifold ma-
ladies

ladies of his treatise, and to shew with what weake enginges he laboureth to vndermine the impregnable grounds of the Catholike Church. God graunt that the happie newes of his conuersion, may crosse these my designements, whereof I see no cause to dispaire, if truly zeale of religion, and desire of saluation, which so much he would seeme to thirst after, hath emboldened him being a lay man, to launch into the depth of these mysticall matters. Let him not relie too much vnto those, from whom he receiueth the substance of that he writeth, least together with the losse of his reputation, hee incurre also the daunger of eternall damnation: and if vpon this smal warning, he findesthimselfe to haue bene deceiued, wisedome would, he should more carefully looke how he trusteth, where hee hath bene abused: and with greater diligence both to examine his owne writers, and also to reade ours, namely Cardinall *Bellarmino*, where hee shall finde the most of his obiections answered, as the Catholique author of that letter, whick hee hath put downe in his booke, truely enformeth him. To which, that

that giueth no satisfaction , alleged by
M. *Vdall* for answere, to wit , that *Bellar-*
mines reasons , are by the learned of his
side sufficiently handled and replied vnto : when as the most of the arguments in
his booke be answered by *Bellarmino*, and
nothing doe I find brought by M. *Vdall*
to infringe his solutions : which giueth
me just cause to suspect, that hee is with
the preconceyted sinceritie of his owne
doctors, carried away into error , and so
looketh little into the Originals; which if
he did, he culd not but find that which he
pretendeth to seeke for, if he shut not his
eyes against the truth, as he professeth he
will not. Which that he may doe, I shall
not forget to commend him to his mer-
cy, who desireth not the death of a sinner,
but that all should come to the know-
ledge of his name. But if it shall fall out,
that he will still proceede forward in his
former course, yet I would wish him in
writing, to abstaine from all biting and
bitter words , which sometime he brea-
keth into, that the quarrell of God may
not be prosecuted like the quarrels of
this world, but with that modesty, which
becommeth the professors of diuinity
and religion.

T.V.

T. V.

YOU see M. B. C. that I haue satisfisid
and freed my selfe, from all those vnjust
imputations, wherewith you charged me.
And therefore since you ingage your selfe, by
this your promise; To lay open the mani-
fold maladies of my former Treatise:
and to shew with what weake engines
(as you phrase them) I labour to vnder-
mine the impregnable grounds of the Ca-
tholique Church: I hope you will take
warning by this little, that hath bene shew-
ed you to deale more sincerely in that, which
is to come: wherein it shall be much for
your owne credit, and the reputation of the
Catholique cause, whereof you so much
boast, to be so impregnable: that you answer
not by patches and peeces, picked heere and
thereso for your most aduantage(as your Co-
mmon custome is) but that you set downe my
words verbatim: with the same equity that
I haue shewed in this, so if you deale other-
wise, I shall scarce iudge you worthy of any
further answer. And in the meane time I
dare promise, That your designement shall
no way bee crost with the newes of my
conuersion: though I protest, I will
weigh the reasons, that shall be deliuered by

D

you

B. C. Cauiſ against the weakneſſe
you hereafter, with all indifferencie and god-
conſcience. Albeit, I thynke it no ſuch bold-
neſſe, as you censure it, To launche into the
depth of theſe myſtical matters: ſince I
hold it the dutie of every Christian, to know
the grounds of his Religion to be infallible;
befoře he buildest his faith theron. And for the
relying vpon any man, I neither haue, nor
wil, further then truthe halwarrant, as neare
as God shall enable me to iudge; ſo yf I be
deceiued (whiche I ſee no cauſe yet to diſtruct)
it is erroř in my iudgment, not euill affection
in my will. And whereaſ you wiſh me to
read your Authors: I may truly ſay, I ne-
uer refuſed to read any of the: nor confeſſe
with any, how learned ſo ever: Or how
much ſo euer I might thereby haue diſad-
vantaged my ſelfe: and yet I was ſtill moare
and moare conſirmed in the opinion I now
hold; and wherein I hope to die: unlesſe
Maſter B.C. wil, for the merite of winnynge
ſoules, make knowne ſome moare certaintye
in the grounds of Poperie, then I ever yet
read, or heard of. You tell me, That Bellar-
mine hath anſwered moſt of my obiec-
tions, as the Catholique Author of that
letter (iſerted by me) hath truely infor-
med me, to which (you ſay) my anſwere
giueth

giueth no satifaction. And which yet is
strange, you confesse my answere to bee
this: That Bellarmines reasons are by the
learned of our side, sufficiently handled
and replied too. Against which (very ab-
surdly in my poore opinion) you reiterate
the same speech againe; and say, That the
most of the arguments in my booke, be
answered by Bellarmine; and that you find
nothing brought by mee to infringe
his solutions: Insinuating, with moreskill,
then sinceritie, That you had vrged some
particular instances therof; whereto I had
said nothing. But if you had truely layd
downe my answere in my letter; it would
much haue blemished the reputation, both
of your selfe, and that Catholique Author;
That being so much vrged by me, neither of
you both could, or wold bring any such
instance. And how shoud I gine a solution
to that, whitch neither of you both ever in-
stanced, though I much vrged it in my let-
ter, as these words there testifie, viz. And
whereas you referre me i n the conclusi-
on of your letter, to Bellarmine de Pont.
& de Consiliis, where you say, I shall finde
most of my obiections of the errors of
Popes, and Councels refuted: so can I,

when soever you shall instance any such particular refutation (which may ease you of some paines if it be so sufficiently performed) referre you to some of the Authors, of our side; where the same reasons, haue beeene with no lesse sufficiency handled, and replied too: assuring my selfe, that neither any of you haue or can, make any obiection against the doctrine we profess, that hath not bene alreadie obiected, and likewise by vs aunswered. And if any can shew me the contrary, I will be beholding to him; neither will I shut mine eyes against the truth. May you not now blush B. C. to affirme, that this my answeare giues no satisfaction? And hauing read this, to answere, That you finde nothing brought by M. Vdall to intringe his solutions: When neither the Author of that Catholike letter then, (as I haue said) nor your self now, durst, as it may be presumed, instance an answeare out of Bellarmine, to any one particular obiection of mine? And yet, if you had done this; it had bene but expence, and losse both of la-
bour and time. For as oft as you produce a ny aunswere, of the writers of your side agaist vs: so oft must I bring the replie o
the

the learned of our side, in discharge thereof: and so according to the fashion of this age, fill the world full of booke, touching these controversies, wh ch haue bene alreadie handled, with much more sufficiency, then either of vs can: for I am very confident, that neither you, nor I, can bring any thing touching this subiect; that hath not bene alreadie sayd: howsoever we may give it a new glosse, thereby to make it seeme to bee our owne. And since you wish me, if I be willing to proceede; (whereto I am both ready and willing) to abstaine from all byting, and bitter words; that the quarrell of God may not be prosecuted, like the quarrels of this world: I must likewise wish, for my own Apology, that you had obserued this your owne rule to me & others: for then had I not failed in satisfying this so god a desire. And for the better effecting thereof hereafter, and for the sounder tryall of those impregnable grounds, whereof you are so confident: I earnestly request, and contrue you by the lone of truth; that wee may both appeare, at the judicall seat of a true Syllogisme (which we may doe without any safe conduct) where the substance of

B. C. Caules against the weakenesse
the plea, betweene vs shall be : whether
there be any certaintie in the grounds of
Poperic. And soz that it seemeth by your
facilitie in answering thre booke at once
(for so no doubt your Popish followers will
conceive of it) That you are so conversant
in controversies , That a man cannot faille
to receive satisfaction at your hands : I be-
seeche you, that this my request may be per-
formed Logically by Syllogismes, & Theo-
logically, by Scripture profe. So shall we
auoide all impertinent discouering and
trifling ; all gibing, and reproching , and
so charitably without bitternesse, or indeuor
to disgrace each other ; finishe this combate
to Gods glorie , and to the satisfaction of
many : for if your grounds can be iustified ;
all controversies , will quickly bee ended.
But I haue no great hope to drawe you to
this course; for you know too wel, That the
groundes of your Religion cannot abide the
touchstone of this triall : though it would
bee great glorie to you , but to undertake
that, which none of the learned of your side,
could ever yet be drawen too : though I am
perswaded , your Popish dependants will
assure themselves , you will not refuse so
sure,

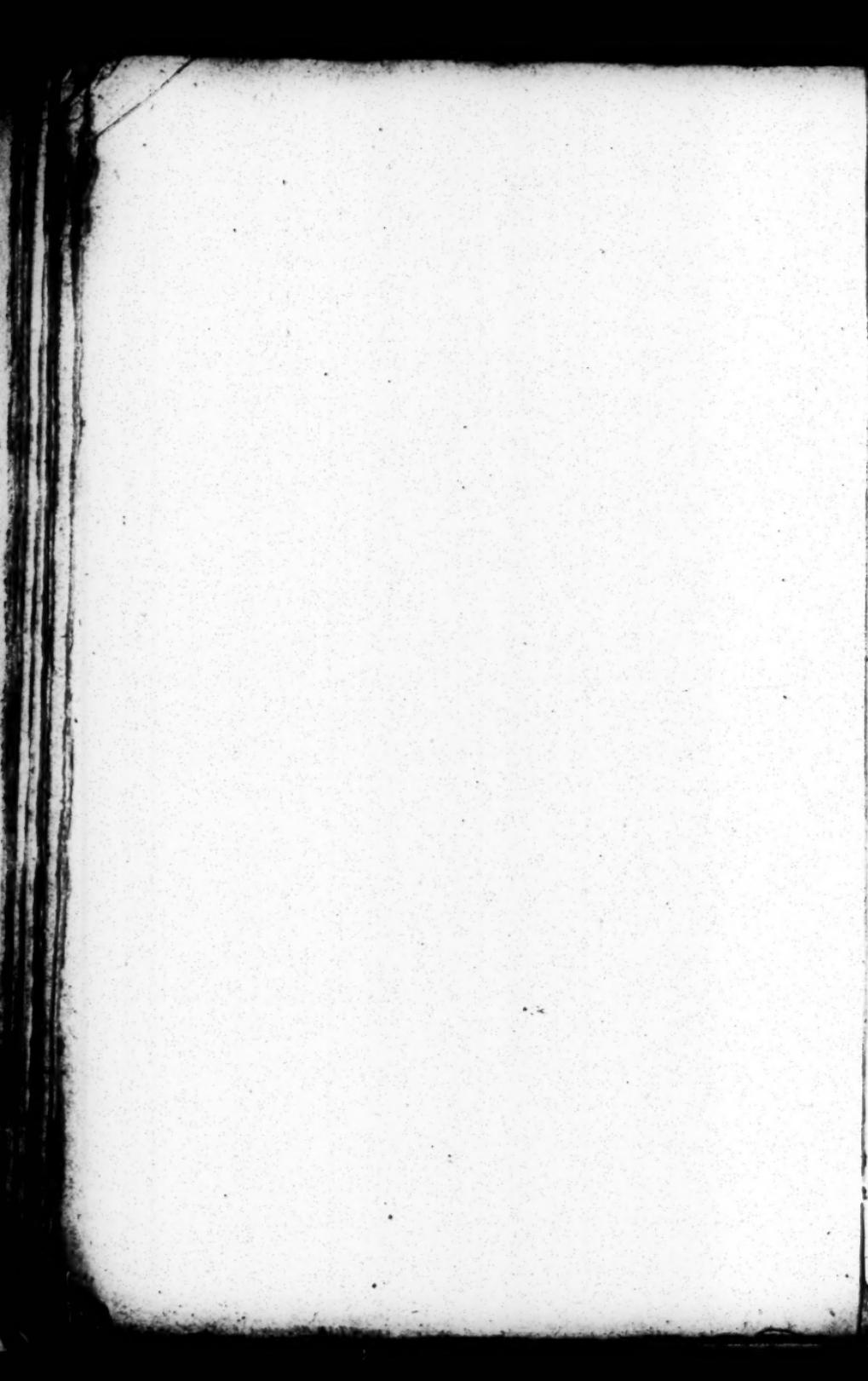
of the Grounds of Popery Refuted. 47

sure, and learned a triall. But to conclude with the same charitie to you, which you seeme to shew to me ; I will pray unto my God, that he will enlighten your heart and understanding, with the spirit of his wise-

dome and grace : that you may dis-
cern the truth of Christian Re-
ligion, to the glory of God
and your owne Sal-
uation.

The. Vdall.

FINIS.



Good Reader, let me request thy fauourable censure touching the faults committed by the Printer, which escaped by reason of my absence at the time of the printing, and partly by the difficulty of the hand in the Coppie: all which I pray thee first take notice of, as they are set downe here following and then read in their due places, as they are heere amended and corrected.

Faults escaped.

IN the Preface pag.3. line last, for fellowes read followers. p.5.l.13. there for Questions, r. quotations.l. 17. for them r. then.l.18. for them.r.thce.

Pag.4.l.16. for I haue yet made you r. you haue yet made, p.6 l.12. for may be borrowed.r. may be he borrowed, p. 8.l.14. for But is it a iust difference e.r. But it is a nice difference, li. 23. for blasphemie maintained is,r. Bohemians maintained, p. 14.l.19. for whence r. whom, p. 16.l. 4. for receiueth r. recke-
neth.p.18.l.16. after the word Pope adde these wordes, who
are very many, p.27.l.27. for I do r. I owe, p.31.l.12. for conse-
quence r. consequentes p.34.l.10. for receivedr. rejected.

In the Margent

Pag.8.l.18. Doct. Downam against Antich. l.5. Sect. 10. omit-
ted. p. 11. for Heric. Magist. r. Heric. do Etor Magist. p.14. for
Salu. sempit. r. sacr. script. for de sar. de sacram. p. 21. Greg.
Tom.3.p.291. placed in the margent to no purpose. p. 27. this
quotation Prefac. synod Trul. ad Iustin. should be placed 2.
lines higher. Many of which the carefull reader J hope will
easily obserue and pardon.